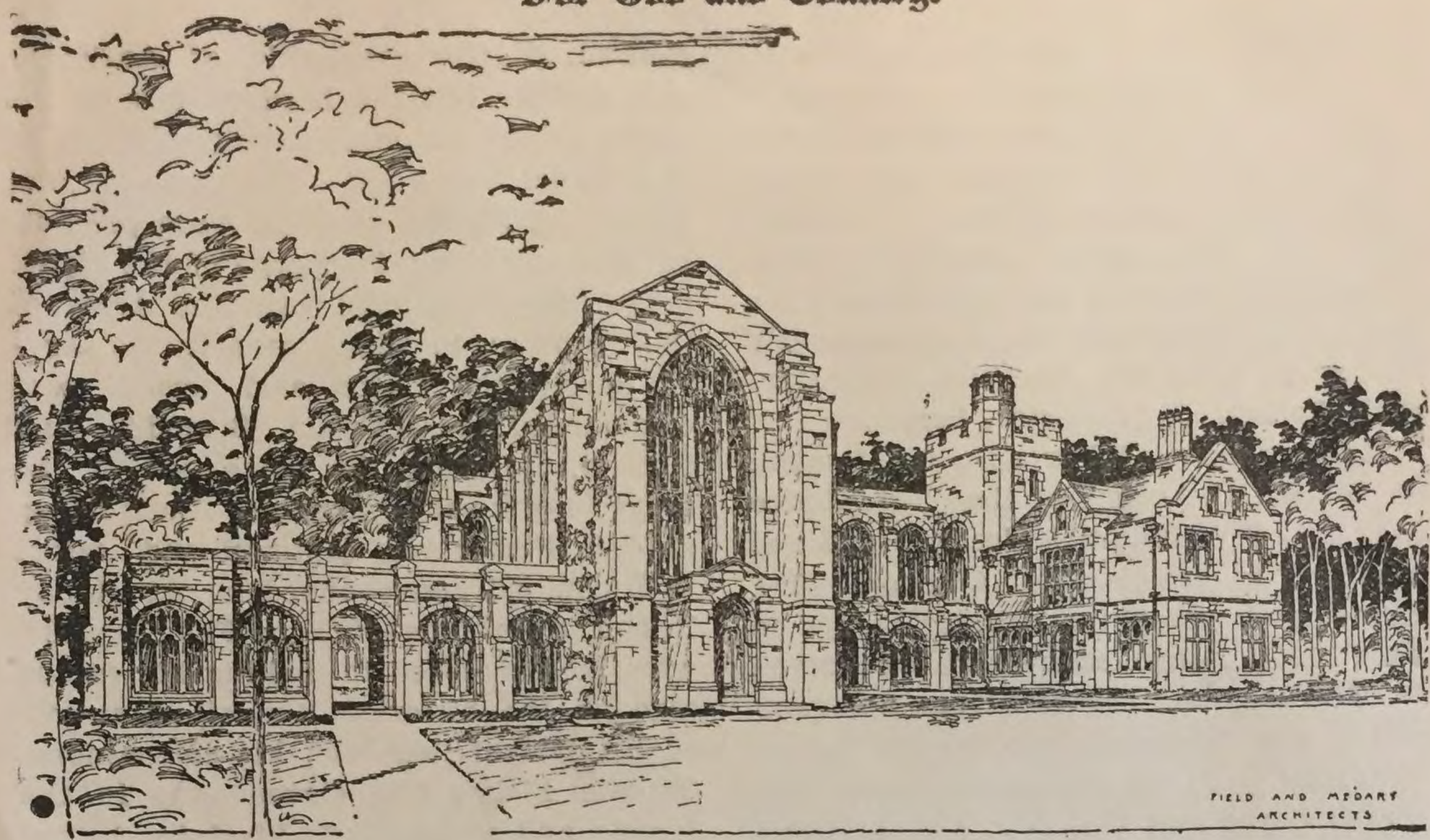
"For God and Country.



Cloister of the Colonies Washington Memorial Chapel Patriots' Hall Tower and Library

"No spot on earth—not the plains of Marathon, nor the passes of Sempach, nor the place of the Bastile, nor the dykes of Holland, nor the moors of England—is so sacred in the history of the struggle for human liberty as Valley Forge."

—CYRUS TOWNSEND BRADY

The Washington Chapel Chronicle

Valley Forge.

A MONTHLY RECORD OF RELIGION AND PATRIOTISM.

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General Benjamin Franklin Fisher.

On September 13 a large number of sorrowing friends paid their last tribute to the memory of General Benjamin Franklin Fisher, of Valley Forge. The service of the church took place at his late residence, the Rector of the parish officiating. The funeral services in Phoenixville, where the body of the old soldier was laid to rest, were impressive, military honors being given by the local organizations.

General Fisher was deeply interested in all that concerned the Washington Memorial Chapel, and was proud of his part in its progress. To him the great service on July 4th was a service of happiness. There among the many honored guests he held a distinguished place. He was a charter member of the Washington Memorial Chapel and up to Easter, 1915, was a vestryman. Unfortunately he was unable to take that active part in the affairs of the parish which he desired.

A few months before his death he gave the Rector a copy of his biography, copied from the "Officers and Men of the

Civil War," by Lt. Col. Wm. H. Powell, U. S. Army, as follows:

"Brevet Brigadier General B. F. Fisher was born November 21, 1834, at Spring Mills, Centre County, Penna. His father was the Rev. Peter J. Fisher. Young Fisher was prepared for college at the Boalsburg Academy and subsequently graduated from the Franklin and Marshall College at Lancaster, Penna.

"Having selected law as a profession, he entered the office of the late Judge Stokes L. Roberts, at Doylestown, and was admitted to practice in October, 1860. Immediately upon the call for troops in April, 1861, in connection with Dr. Joseph H. Thomas, he organized a company which was mustered into the serviee as Company H of the 3d Pennsylvania Reserves Corps and the 32d Pennsylvania Volunteers; Dr. Thomas being elected Captain and B. F. Fisher first lieutenant.

"In August, 1861, Lt. Fisher was directed to report to Major Albert J. Myer, signal officer U. S. Army for signal duty. In March, 1862, he was placed in charge of the signal detachment of the division on the Lower Potomac, under the command of General Hooker. Upon the transfer of the Army of the Potomac to the Peninsula in the spring of 1862, he was assigned in charge of the detachment serving with the Fourth Army Corps. His reports of the movements and locations of the enemy in front of the lines of the Fourth Army Corps, by reason of their fulness and correctness, won for him the confidence of E. D. Keyer to such an extent, that the Chief of Staff one day remarked, that if all the other members of the staff reported one condition of things, and Lt. Fisher reported another, the General would accept and act upon the report of the latter.

"Immediately after the evacuation of Yorktown by the enemy Lt. Fisher was placed in charge, of what was termed the field service of the signal corps, serving with the Army of the Potomac, reporting directly to Major Myer, the signal officer of the Army Staff of General McClellan. After the battle of Antietam, Major Myer left the headquarters of the Army of the Potomac to take charge of the Signal office at Washington, and placed Lt. Fisher, who had been promoted to a captaincy, in charge of the signal detachment connected with the Army of the Potomac, in which capacity he served during the period said army was commanded by Generals Burnside and Hooker. During the movement of the army northward towards Gettysburg, Captain Fisher was captured and taken to Richmond and confined in old Libby Prison, from June, 1863, to Feb. 10, 1864, when he succeeded in making his escape through the historical tunnel constructed by Colonel Rose and his companions. Captain Fisher was eleven days in the forests and swamps of Virginia before reaching the Union lines.

"Immediately after reaching the Union lines he reported to the War Department and was again assigned to the Staff of General Meade, as chief Signal Officer of the Army of the Potomac. In this position he served through the campaign of the Rapidan and to Petersburg, being breveted for gallant and meritorious service as Lt. Colonel. ,

"During his confinement in the military prison at Richmond, the Signal Corps of the U. S. Army, was organized as an independent command by an act of Congress and Captain Fisher was appointed the Senior Major of said corps.

"During the year 1864 Col. Myer, the Chief Signal Officer of the Army, being suspended, Major Fisher on Nov. 10, 1864, on the recommendation of Generals Grant and Meade, was appointed Chief Signal Officer of the U. S. Army. This action on the part of his superiors was the fullest recognition of the efficient services and soldierly character of Col. Fisher.

"On January 1, 1865, he was ordered to Washington to take charge of the Signal Bureau, where he remained until the restoration of Col. Myer in November,

1866; when he returned to civil life, having been breveted at the close of the war Brigadier General for gallant and meritorious services.

"General Fisher opened a law office in the city of Philadelphia and rapidly gathered a large clientage. In 1867 he was appointed register in bankruptcy for the Third Congressional district in the State of Pennsylvania, serving until the bankrupt act was repealed.

"In 1887 General Fisher accepted the position as trust officer for the German American Title and Trust Company of the city of Philadelphia, which position he still holds.

"In 1891 upon the failure of the Spring Garden National Bank, he was appointed by the Controller of Currency, receiver of said bank."

The Museum Annex.

The Valley Forge Museum long ago outgrew its limited quarters. The Washington Memorial Committee is now engaged in raising a fund of $100,000 to build and endow the Patriots' Hall. While this will provide for the collections for the future there is a present need which ought not be overlooked in the completion of the Chapel and especially in the completion of the Patriots' Hall. Some place must be provided for the safe storage and exhibition of the relics which have been collected with so much expense of time and money.

The Museum Annex should be erected at once to meet this need. Such a building can be erected at comparatively little expense. If the building were properly placed it would serve for several years for the exhibition of those larger articles which it would be difficult to place in the Museum. For instance, many visitors are interested in the reproduction of the Washington Coach which was used in the Philadelphia Pageant and in our own Pageant last fall. This could be stored for years in the Annex. An old Pennsylvania pottery and a weaving room which one of the friends of the Museum has offered to build could be erected in connection with this Annex. Not only is this friend willing to build the modest structures, but has already gathered a complete set of the potter's implements and wares, and has secured a rare form of the old-fashioned loom, etc., and has a fine collection of the different fabrics woven.

Such exhibitions as these will have a high educational value and there ought to be no delay in arranging for this exhibit. The Museum Annex is a real necessity. An effort should be made at once to secure the fund for its erection. We should always remember that many gifts are awaiting a place in which to exhibit them. By erecting an Annex we will not only preserve and exhibit what we have, but we will gain relics of great historic importance.

Charity Hospital.

Miss Winifred Zulich, the treasurer of the Charity Hospital Fund, has received the following letter:

Norristown, July 20, 1915.

To the Congregation of Washington Memorial Chapel, Valley Forge, per Miss Winifred Zulich.

At a regular meeting of the Women's Auxiliary of Charity Hospital, the report of the committee appointed to solicit in this church for the benefit of the hospital was read. We are grateful for the response given to the call for help, and a unanimous vote of thanks was extended to the committe for its effort, and to the contributors for their dotion of the maintenance fund of the hospital.

Mary T. McInnes,
Corresponding Secretary.

$22.50.

Separated as we are, by a world of water, from other nations, if we are wise, we shall surely avoid being drawn into the labyrinth of their politics, and involved in their destructive wars. —Washington, 1788.

Washington Memorial Chapel,

Valley Forge, Pa.

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VESTRYMEN.

Mr. Charles C. Harrison, Jr., Mr. Richard Haughton, Mr. Nathan B. Hughes, Mr. Leslie Jefferis, Mr. Frank Quigg, Mr. S. Col. Summerill, Mr. Henderson Supplee, Mr. Clayton Stephens Walker, Mr. C. Colket Wilson, Jr.

Miss Mary M. Hibbs, Chorister.
Miss Mary Pugh, Organist.
Mr. Louis Buler, Sexton.

Sundays.

10.45 A. M. Service and Sermon.
2.30 P. M. Sunday School and Bible Classes.
3.45 P. M. Service and Sermon.
Holy Communion, First Sunday.
Saints' Days, 9.30 A. M. Holy Communion.
King-of-Prussia:
9 A. M. Sunday School and Bible Classes.

My policy has been, and will continue to be, while I have the honor to remain in the administration, to maintain, friendly terms with, but to be independent of, all the nations of the earth; to share in the broils of none; to fulfill our own engagements; to supply the wants, and be carriers for them all; being thoroughly convinced, that it is our policy and interest to do so.—Washington.

The Future of the American Nation.

[CONTINUED]

A sermon preached in the Washington Memorial Chapel, Valley Forge, July 4, 1915, by the Rev H. M. G. Huff.

Millions of these aliens have come to this land. There is scarcely a known tongue or a dialect, or a nation of the earth but that it has its representatives here, sharing in the opportunities offered by our country to all mankind. These subjects of alien nations will exercise their peculiar influence and have their proportionate effect in moulding the future population. The possibilities of this future people opens up an interesting inquiry about the incoming multitudes who will seek this country as a new home and join their national "kin" already settled here. The devastation of homes and lands by which many foreigners are now suffering, will, when its cause is removed, lead many an alien to turn to this continent in order to find an abundant life for manhood, freedom, truth and justice and greater temporal blessings by reason of the opportunities for thrift, industry and education.

This multiplication of our people will bring about a marvellous change both in national characteristics and peculiar genius of the future American.

The Anglo-Saxon temper of our people is passing away rapidly. Whatever part of that temper may survive it must in the future co-operate and commingle with the modes of thought and feeling and different beliefs contributed to our national life by the diverse forces of future immigration. The effect of this will be to have a people, not made up of separate and distinct clans with their marks and symbols, but an American nation of mixed people claiming allegiance to no other land—to no other government, civil or ecclesiastical, and holding themselves whether by birth or adoption to be true American sons by fealty to the nation's interest and its highest destiny.

We see the indications and the initiatory processes of this Union out of many even now. The German and the Irishman, the Russian and the Italian each having come with his peculiar modes of thought and belief is not in the third or even in the second generation the same man that he was when he landed on these shores.

The question now is, what power in this grand formative period of our national existence shall be the dominant one in fashioning the American people of the future and determining the national character and life?

Every form of belief, social, industrial, religious and ecclesiastical, is fully aroused now, and each is struggling for the prize key to all the perplexities and contradictions of our complex life.

Shall then the Church of Christ, as a known and distinct messenger of God's rule and power, be the only exception and fail to gather up all her spiritual forces and lead the prevailing systems and theologies now fruitless in the communities where they serve to a rededication and reconsecration of their essential faith and teaching of the only true God and Jesus Christ whom He has sent? This is the only way by which we may come to the abundant life. It is eternal life and eternal because the reign of God in men's hearts to-day inspires righteousness and truth in their character and conduct all the days.

I ask you to notice just a moment, another thing. If the rule of God is to control the whole interior and spiritual life of the American people what share shall the numerous and conflicting forms of Christianity, which abound in our midst have in the propagation of that power. This is so personal a question as to be excluded too often from many religious conferences looking to a greater efficiency of the various churches.

Does the future of the American nation depend upon the professed Christian churches as they are now organized?

Does the waste of time, money, energy and men in support of too human expedients in order to galvanize into life some worn out symbol of a belief in systematic doctrine give a guarantee of any such efficiency?

Will the satisfaction we take in the individual phase of religion which you and I may hold be in any wise a safeguard to the fundamental faith in God's rule to which the nation's future should cling and on which it should grow?

Is it not a significant fact to us all, that our present satisfaction in our peculiar forms of belief has not stayed the ever present dissatisfaction among men?

Are there not evidences of discontent in religous things to be met everywhere? Is not this discontent being debated among us now? Is it not true that in 10,000 loyal hearts, who are not careless of moral issue, there is debated, whether or not there be any logical standing ground upon which a reasonable soul may rest, between the positivism of an ecclesiastical monarchy and the utter negation of disbelief, and are not thousands of these, deciding every day there is none, for they know of none?

May this not all be, because we are too well satisfied individually with our chosen forms? Have not such effects from such causes their analogies throughout the history of Christendom?

Are there on lands, no provinces or principalities in the old world, where once the banner of the Christ rose high and was supreme, which to-day are the legitimate fields of missionary work for the reborn Faith of the Gospel of the Kingdom of God?

Endless, almost, is the line of such inquiries and warranted because that which should have been the body of Christ has suffered through the wounds and pains inflicted by the process of doctrinal vivisection.

The demands of the future of this nation cannot be met by the churches of our land as they are now constituted.

It is the Church of Jesus Christ only, when the wounds she has received from her friends are healed, and herself recreated into her divine life who shall appear as the messenger to our people of the good tidings of redemption and release.

It must be a united Church with her diversity of gifts and powers harmonized by being sanctified through the truth of God. The unity will be as true and as real as the diversities of operation.

But let no man think that the existing "unhappy divisions" and conflicting differences through ecclesiastical and theological opinions among those who profess and call themselves Christians, from extremities of the Romanists on the one hand and those of the Protestant on the other, or those of the Anglo-Catholic and the Methodist. Those of the Presbyterian and Lutheran and those of the Baptist and the "Quaker" are to be dignified by the term "diversity." If this condition of things is to be justified as the work of the Holy Spirit, then He is not the Spirit of Truth. For *diversity* under the rule of the Divine Paraclete is an essential element of unity and must be governed by precisely the same truth as that which makes possible, through the Father and the Son, the unity of the Church's faith and work.

The voice of such a united Church will be listened to because it will be the voice of the Shepherd of men. Each wandering soul will be worth finding because of its value to other souls; each mind will be sought for diligently that it may be the medium to circulate the joy of its own redemption. The Shepherd will call the names—the characters—of men. They will hear for they will know his voice and come to him, and be numbered among his flock.

The Son of Man said: I, if I be lifted up from the earth, I will draw all men unto me.

If in the civil conflict for the Union through the diversity of States, men pledged their lives in its defense and produced the greatest man of his century—Abraham Lincoln—the first American; and if in that time remembered by most of you, when the industrial and national issues were spreading strife and poverty, and wrecking fortunes by the turn of the hand, there was brought forth a man of genius, learned in the social and industrial problems of his time and by his power reconstructed the commerce of the nation—William McKinley—the best American; if the heart of this great people with one accord hold in loyal remembrance these great men as the examples of the genius and power of American character and life is it then too great a thing to ask; is it too unreasoning a thing to urge upon you the manifestation of an equally abundant faith in Him whose mind has influenced and governed right and truth in the ages past—the Son of man? His mind has been the author of every noble thought by whomsoever expressed; it has inspired the words of poets and sages whose sayings and songs have uncovered the truth to human hearts; it is the author of every fruitful act of sacrifice wrought by any prophet, priest or king. We claim this for the mind of Christ despite the misunderstandings and the misrepresentations of it among men. For by Him all things consist, and through Him we move and live and abide in the presence of God.

If the people of this nation can love and revere the fruits of that drawing of The Son of Man as shown in the choice characters of men in our national life, is it an impossible endeavor to believe and to hope, that the mind and heart of this great nation of the future shall be touched by the message of the rule of God heralded everywhere by Christ's united body—the Church?

Then men everywhere, from the least unto the greatest, will bend the knee to the Son of Man, the Son of God in loyalty and truth, and know him to be the Prince of Peace.

Louisiana Tiger's Cap.

Mr. Reginald L. Hart, Assistant Curator of the Valley Forge Museum of American History has presented a most interesting relic of the Civil War. This is a hat worn by a Louisiana Tiger. It is in an excellent state of preservation and Mr. Hart has mounted it in a frame and attached the following description to it:

CAP
Of a
"Louisiana Tiger."
Found on the Battlefield of
Bull Run.

Major Rob Wheat's Louisiana Battalion of three companies, known as the "Tigers," was recruited on the levee and in the alleys of New Orleans. They are characterized by their own people as being as rough and unmanageable a lot of "toughs" as ever shouldered a musket in any cause. At first the name "Tigers" was confined to one company. Later it was taken by the battalion. So villainous was the reputation of this battalion that every commander desired to be rid of it. Major Wheat was badly wounded at Bull Run, July 21, 1861, by a shot through the lungs and was killed later at Gaine's Mills, June 27, 1862.

After his death there was no one left who could control it; the battalion was broken up and its companies distributed among the regiments of its brigade. Thus the organization itself died, but its name grew and flourished until everything that hailed from Louisiana was called a "Tiger."

WHEAT'S TIGER BATTALION.

"When at this camp (near Haymarket, Va., November, 1861) we had our first view of Wheat's notorious "Tiger" battalion. General William H. T. Walker, the little man through whose body a grape-shot passed in one of the battles in the Mexican War, was in command of the famous Louisiana brigade, subsequently commanded by Dick Taylor, to which Wheat's battalion was attached. Walker had orders to make a demonstration against the enemy on the Potomac above Washington, and on his march halted a few moments at Camp Toombs to pay tribute to his old friend Canty. While halted the "Tigers" were the center of attraction. General Beauregard had said of them in his official report, "All honor to the brave little band who fought the first hour in the battle of Manassas." This, together with their half-savage uniform, made them the observed of all observers. They were composed mainly of adventurers, wharf-rats, cut-throats, and bad characters generally; and although they fought with reckless bravery so long as their organization continued, they were actuated more by a spirit of adventure and love of plunder than by love of country. They had neither respect nor fear of any man, but one, and he was Major Wheat, their commander. After his death no one could command or control them, and the battalion was disbanded and the men allowed to join other commands. They had no moral principle whatever, but fought like devils while Wheat lived. He himself killed some of them for insubordination. He had fought in the war with Mexico, in the Crimean War, was in the Lopez expedition against Cuba, and took a hand with Walker in Nicaragua. He had a presentiment of his death, and told Lieutenant-Colonel Peck, of the Ninth Louisiana, and others, on the morning of the 27th of June, 1862, that he would be killed that day; and at Cold Harbor that afternoon, in the hottest of the fight, he was shot through the head."

From "The War Between the Union and the Confederacy and its Lost Opportunities," by Col. Wm. C. Oates.. Pp. 81.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off, when we may defy material injury from external annoyances; when we may take such an attitude as will cause the neutrality we may at any time resolve upon, to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forego the advantage of so peculiar situation? Why quit our own, to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor, or caprice?—Washington.

A Memorial Collection.

George W. Williamson, of Malin Hall, has presented to the Valley Forge Museum in memory of the late Caroline Stephenson, the following interesting relics:

Cabbage cutter, 3 hackles, oven door, pair of lasts, sausage stuffer, saddle bags (belonged to Randel Malin), pictorial map of the United States, 1852; 2 fire boards iron, tallow dipper, 2 ovens for open fire-place, revolving bread toaster, picture in memory of John H. Malin, boot-jack, bronze lamp used in the Great Valley Presbyterian Church.

FOREIGN ALLIANCES.

Nothing short of self-respect and that justice which is essential to a national character, ought to involve us in war; for sure I am, if this country is preserved in tranquility twenty years longer, it may bid definance, in a just cause, to any power whatever; such, in that time, will be its population, wealth and resources.—Washington.

PEACE WITH ALL THE WORLD.

My policy, in our foreign transactions, has been, to cultivate peace with all the world; to observe the treaties with pure and absolute faith; to check every deviation from the line of impartiality; to explain what may have been misapprehended, and correct what may have been injurious to any nation; and having thus acquired the right, to lose no time in acquiring the ability, to insist upon justice, being done to ourselves.—Washington.